A

REPRIMAND

FOR THE

Author of a LIBEL

ENTITULED,

George Keith

AN

APOSTATE.

Written by a Church-man.

By *Trepidantium Malleus.*

ROM. 2. 1. *Therefore thou art inexcusable O Man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thy self, for thou that judgest, doest the same things.*

Quae Animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur.
Juv.

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SIR!

YOU cannot be ignorant, how many Learned and Pious Men of all Perswasions, (*Episcopatians*, *Presbyterians*, *Independents* and *Anabaptists*, both Ministers & People,) every where rejoyce at the welcome news, of *George Keith*'s being a Reformed Quaker; and express this on all occasions by Words and

Writings: that Ingenious Clergyman, the Author of that unanswerable piece, call'd, *The Snake in the Grass*, expresseth his own heart, and all ours in this respect.

How much pleas'd the Bishop of *London*, the Lord Mayor, and all sorts of Gentlemen, and the Conforming (and Dissenting) Ministers, are with *G. Keith*'s Learned Serious Vindication of an Outward *Christ* Crucified, as the object of Faith; of the Resurrection of the same numerical Body laid in the Grave; and other Fundamentals of Religion, against the vain Dotages of the Quakers none are so unhappy to be ignorant of.

What Heterogeneous Member then of the *Ch. of England* are you, who confront them all, your own dear Brethren, and call him *George the Apostate*, whom they call *George the Reformed Quaker*. You

You are ſuppos'd to be ſome poor Prieſt, hired by the Quakers for Money to do them this piece of ſervice; if ſo, you may ſay as the *Warwick* Doctor (Dr. *Stubbe*, that Ambidexter) who being ask'd about Forty Years ſince, Why he, a man of ſenſe, wrote ſo favourably for the Quakers, men of next to none? roundly ſaid, I had Twenty Pieces given me for making that Book for them, get me ſo many pieces, and I will make another Book againſt them; if you are not acted by ſuch principles, perhaps you are from Popiſh Jacobitiſh ones, and ſo love *William Pen* and other Friends (Male-contents, to ſpeak ſoftly) and become an Advocate for them.

I remember about 15 years ſince, an Itinerant Prieſt came into a Donative, which I then

had, and opposed me; some charged this poor *predicant* with having a Crucifix in his Breast, tho' he pretended zeal for the *Church of England*; when motion was made of searching him, he sat down with great consternation, and quiet he was on a sudden; which made some say, either he was a Papist, and had a Crucifix in his breast, or else he was so poor that he had no shirt on, that he so feared to be searcht: Were you the man Sir? you write only *W. C.* and he I allure you was a Weather-Cock, or a Wicked Cheat; when I read your Libel, I was surpriz'd to see you write of an Apostate, who have not any Tract by you on that subject of Apostacy, and therefore ran to Lexicons and Dictionaries to give the sense of the words, as *Scapula*, *Scrivelius*, *Bible* and *Rider* too (now like

like your self, *Quasi Ridendus* ?

What is the matter Sir? Have you thus liv'd on your Learning to sell your Books? Have you sold your very Systeme of Divinity for Sack or good Ale, as the Scholar in *Oxford*?

Q. Where Sir is your *Aristotle*?
A. *'Tis pawned for a Leathern Bottle*;
And Euclids *Elements did pack*,
For the better Element of Sack.
Item, *For* Vossius *Rhetorick*,
I serv'd him such another trick;
When coin I'd none, for ale I gave him,
And all his Rhetorick could not save him.
Item, *For* Homer *the blind Poet*,
As I and my Companions know it,
I had Tobacco and smoke did we,
Until we were as blind as he. &c.

This man, it seems, kept his dictionaries as you yet have yours, which commonly are last sold, except *Cato*; I find you have that one famous Poet by you, which

you cite five times in your former pamphlet and this; what no Poet but this? Poor Man! Is *Juvenal* sold? and *Horace* too? What *Virgil*, and *Ovid* himself? Here are your choice Collections out of famous *Cato*.

Impedit ira Animum ne possit cernere verum,
Contra verbosos noli contendere verbis;
Turpe est Doctori, cum Culpa redarguit ipsum,
Convenier nulli, qui secum dissidet ipse
Non eadem cursu, respondent ultima primis.

And any one may imagine how often these Golden Verses (not of *Pythagoras*) but *Cato*, are thrown out by you in discourse, without naming the Author, as you do not here, for that would spoil the fashion of them.

Now for Ἀποστάτης and Ἀποστασία in your Lexicons, *Apostata* and *Apostasia* in your Dictionaries, I think it not convenient to write out the Pedantick stuff;

stuff; it might make the reader lose his gravity and be in the same condition King *James* the First was at the Play *Ignoramus*. In good truth Sir, you had need to be one of Mr. *Keith*'s Schollars, not his Corrector, but he yours.

An Apostate we commonly understand, to be one that turneth from Sound Doctrine to Damnable Errors; tho' the name is too freely given by many to other Men; Will you own Mr. *Hickman*'s charge, *Laudentium Apostasia*; are all the Arminians in your Church Apostates who deny Election, assert Free-will, deny Perseverance? No, I and others care not to call them by this odious and damnable name, but would rather call them perfidious persons for subscribing to Articles, and giving unfeigned assent and consent to them, tho' they condemn those Doctrines. The

The Orthodox in the Synod of *Dort*, call'd not the Remonstrants Apostates; neither are these Fundamentals of Religion, as you, ignorantly or maliciously, contrary to all men, intimate: You seem to have as mean thoughts of that Synod as he that wrote these verses on them.

Dordarcti Synodus nodus, chorus intiger ager:
Conventus ventus, Sessio stramen amen.

I hope Sir you can construe these verses though they be not found in *Cato*; if you cannot, go to Mr. *Keith*, he will do it for you.

Mr. *Keith* hath in more Books than one, renounced with shame and sorrow, what he once wrote against Baptism, the *Lords* Supper, *&c.* yet Water Baptism is no Fundamental of Religion, tho' *Heb.6.12. call'd the Foundation*, because the Catecumens were instructed about it. Some, besides Socinians,

tinians, Baptise not; so Mr. Dell and others (was not B. Barlow of the same opinion) and some mens perfidious mock way in administring Baptism, may make many to think none is better than theirs; when engagements are made as if only to be broken; and a poor Infant to speak by a Sponsor.

Who would have thought, when Mr. *Keith* so zealously call'd on the Pious and Learned Men of the Church of *England*, to draw forth their Pens against the Quakers, one of this Communion should draw forth his pen against him, and in favour of them; against him I say, who is so displeas'd with some of us, when under the greatest provocations, for severely censuring your discipline

Was it not a long time before many *Waldenses* and *Albigenses* were

were throughly Reformed? some of them for a long time went to Mass, must there not be time for every thing? the eyes of mens understandings are opened as the eyes of the blind Man in the Gospel, that first saw Men walk as Trees: Have you read the accurate Mr. *Hails* of Schisms? there is no such necessity for Men to be of a perticular party as some imagine: How much hath Mr. *Bugg*, Mr. *Penyman* and Mr. *Keith* obliged the World, by bringing to light some blasphemous Epistle and Doctrines of the Quakers, for which they loathed them and left them: Why had you not applyed your self privately to Mr. *Keith*? or if you thought it convenient to hide your name, why had you not directed him where to have left an answer for you, had you really desig'd his further

ther Conviction or Reformation?

Your mistakes about his Circumstances and Doctrine, are so many and great, I think it not worth while to confute them all; only I tell you, He never disputed for a Regents place in *Aberdeen*; and therefore there was no disappointment where was no expectation; Bp. *Burnet* and he, when Students there, disputed, but not for preferment; what a pittiful reflection is it to say, that he disputed by himself at *Turners-Hall*, when he challenged *Penn* and *Whitehead* to appear, who refused, knowing they could not answer his charge: How ill do you apply 1 Kings 18. 21. *How long halt you between two opinions? if God be God, follow him, if Baal be God, follow him*: is the question between us about the True God? Provoke not some Giddy Dissenters by such unwary

ex-

expressions, to call the Clergy *Baal*'s Priests.

Mr *Keith* liv'd in *Scotland*, studied the Fathers much; he read not all those Books of *Penn* or *Whitehead* he now censures; in some of their writings, he saw notorious Contradictions; by conversing with them he saw the Orthodox Expressions to be but Equivocations and Collusions of theirs; but the Heterodox ones justified and defended. He chargeth not all the Quakers as he doth those two chiefly, thousands of them own his Doctrine, and the now censurers of it have sometimes pretended to be satisfied.

For your contradictions you charge him with; Is it a contradiction to say, *an Unbelieving Jew is no Christian, yet a Believing one in Moses's time was a Christian.*

Your oversight is inexcusable, who

who distinguish not between his Positions and his Queries; as about Baptism, &c. his queries shewed not what he then held, but what he then was thoughtful about and enclinable to, and since owns: You say, *If the Presbyterians erred not in Fundamentals, why forsook he them?* Is there no reason for a man to go from one party to another, but for an error in Fundamentals? your question deserves contempt, not an answer; you cry to him, *Come to the Church of* England (very coldly) or *return to your Abdicated Principles*, &c. (very warmly) Are you some Socinian Churchman, some Deist that value *Penn* for bringing in Socinianism among the Quakers? No wonder he forgot Christs Divinity that forgot the place of his Nativity: Inspired *Penn* says, *Jesus* was born at *Nazareth*, but inspired Evangelists

lists say, he was born at *Bethlehem*.

When Mr. *Keith* replyed to your first paper, why had you not answered before you began on a new charge? as that many of the passages cited by you were not of the Light within; that vast is the difference between Allegorizing Christ's Birth, Death, Resurrection, and Allegorizing them away, rejecting the literal sense, and other things you take no notice of, but you run on to prove out of the Assemblies Confessions of Faith, that the Presbyterians owned Baptism, the Lords Supper, Election and Reprobation, and we must be told the words at large, and all to prove nothing. I now seeing you are so liberal in using the word Apostate, let us reason together, Were they Apostates who in the *English Inter-Regnum* took the Engagement,

as

as Dr. *Sanderſon*, Dr. *Reynolds*, and others did, and yet brought in (or urged others to act) King *Charles* the 2d, contrary to that Oath? Might the Presbyterians call them Apoſtates, who were preaching againſt Common-Prayer and Surplices one year, and had a Common-Prayer-Book in their hand, and a Surplice on their back the next? You know your own Brethren call you all Apoſtates now, who lately ſhook hands with the old beloved Doctrine of *Non-Reſiſtance*, and turn'd Reſiſters with a vengeance: *Non-Reſiſtance* was ſuch a Fundamental of your Religion once, that *Monmouth* muſt have the Sacrament denyed him, unleſs he would own it; that a Parſon told a Friend of mine, who ſuffered in his Cauſe, He would preſently be in Hell if he owned it not. Who ſhall go to Hell now?

ask the *Non-juring* Bishops and Clergy, they call the Loyal men to our Good King Apostates.

You deny the Salvation of some Dissenters, *Quakers* especially, yet when they dye, though to the last, tenacious of their opinions, they be your Brethren and Sisters, and you hope they are gone to Heaven; What! Are you Apostates on a sudden? Were they Apostates that pleaded a Union with *Rome*, and the Cassandrian Way? We must own the Popes Primacy tho' not Supremacy, *&c.* Read *Heylen's Cyprianus Anglicus*, not for, but against B. *Laud*; here was Apostacy with a witness, as you use the phrase.

These Innovators, asserted the Salvation of Heathens by the light of Nature, which overthrows the Gospel, tho' Christ saith, *He that Believeth not shall be damned*, yet these

these say, Unbelievers, and Adorers of False Gods, and Impostors, may be saved. The followers of *Charles* the First and *B. Laud* (the overthrowers of Church & State) brought in Ceremonies condemned by the Book of Homilies; some went so far as to Consecrate the Communion Vessels, Knives, Cloths; bowing to the High Alter, at the name of *Jesus*, came in without Law, Papists were Brothren, Puritans not so: how looks the *Church of England* now with all her Trinklets unlike the old *Church* of much more gravity.

Consecration of Churches is polluting them; the Synagogues under the Law were never consecrated, only the Temple, which was but one, and a Type of *Christ*, to whom all were to look, as *Daniel* and all the Jews did pray towards it; this was done by *Solo-*

mon too. Now our *Churches* are as the Jewish Synagogues, not Temple, that was done by *Solomon* gravely in one place; now the Bishop, as I have seen, goes into the Desk, up into the Pulpit, to the Font, to the Communion-Table, toward the Burying-places, all consecrated distinct, as if at a Play; now if we ask them after all, why they make those Holy Places, Golgothas, places of Sculs? How is it the Parson, Church-wardens, Overseers for the Poor, there meet about trivial concerns, Harken, and Laugh and Joque? and in the Universities, once in *Oxford*, still in *Cambridge*, once a year, they make the Holy Places, Play-houses, by keeping the Act and Commencement there; the Terre-filius and the Prevaricator no doubt sanctifie the places to purpose by prophane Speeches heard with co-

ver'd

ver'd heads and merry faces; so unreasonable a thing is Superstition, nay tho' things of Gods own consecrating, as Water in Baptism and Bread and Wine in the Lords Supper be common, not Sacred, out of the use, as the water we throw away, and the Wine the Parson, or others drink, as common not Sacramental Wine; yet men now pass through Churches uncovered, when no Worship there; a negative respect we grant that things be not sold there, nor boys play there, &c. not a positive.

And for the Abominable practise of Bowing to the High *Altar*, why bowing to God's board, as they were wont to say, more than to God's Font, or God's Pulpit? their answers have but intangled them the more; for my part, I cannot but see I may as well bow towards, or before (or however they

they will phraſe it) any Bible, when ever I ſee it, and juſtify my ſelf as well as theſe men do: Organs are brought in, and D. *Hammond* ſtamps a *Jus Divinum* upon them (*Ham. paraph. on* 150 *Pſal.*) but ſtrange it was, that in his plea for Organs, he forgot an objection that lay under his noſe. Whether dancing in *Religious Worſhip* be not for the ſame reaſon ſo too? for *David* ſpeaks there of it. Oh! would this be an intolerable piece of Pagantry, and is not the other ſo too, contrary to the ſimplicity of the Goſpel, or as Dr. *Taylor* expreſſeth it, *Evangelical Clarity? Dub. Dub*: All theſe things were deſign'd to unite the *Church of England* and the *Church* of *Rome*; the Papiſts triumphed on the ſight of theſe things, and ſaid, *you have been long calling on us to come to you, we need not, you are coming now to us.*

Now

Now, Now *Calvin*, becomes a Traytor in the State with his *Fortesse Instit.* and a Heretick in the Church; *Arminianism* (justly call'd the back door to Popery) is disowned and protested against by subscribing to the Book of Homilees and 39 *Articles*, yet Preach'd up and defended; no Election Free-will, Justification by works, Falling from Grace is Preacht up: a *Calvenist*, that preacht as he subscrib'd and believ'd, became contemptable; here were those I would rather call Perfidious Innovators than *Apostates*.

George Keith is now, say you, no Presbyterian nor Quaker, What then is he? Let me ask you one question, The *Laudantian Faction*, *Land* and all his *Arminian* Gange, are not of the *Church of England*, as appears, if you compare their Doctrines and her Articles together

ther, nor Presbyterians, VVhat then are they? VVhat is every *Arminian*, especially the Superstitious Man, but what you say of Mr. *Keith*, a Mungril, a sort of *Amphibuous Animal*, that is, neither Fish nor Flesh nor good Herring, an Hermophridite in Religion, who observe the aforementioned fooleries contrary to the act of Uniformity, which forbids Ceremonies not injoyn'd? In good truth Sir, to be plain, he is such a Quaker as some Bishops and Clergymen are Church-men, in the Ceremony, not in the Substance; yet when he hath renounced their Substance, you still for Preferment subscribe to yours. Seeing from Mr. *Keith*'s Meeting at *Turners-Hall*, you are so Comical, *That it is a fit place, they are Turners all*; Pray consider, you that call him Mr. *Turner*, how many Mr. *Turners*

ners have you now as before proved? how many Bishops, Noblemen, Clergymen, Gentlemen, are now Mr. *Turners*? have left the old Blessed Doctrine of *Passive Obedience*, took up arms against their Inviolable King, and that after you had hanged your Brethren just before for the like? you may thank King *James*'s timely leaving you, else you might have been Mr. *Turners* in the largest figure.-- If these be *Turners*, it is for the best; some of you Churchmen have but one fault, but it is a big bellied Comprehensive one, you will never be good, in other words, never *Turn*. Beware at another time of the Antick Dances of a Paralytick Fancy, keep it under the command of a good Judgment.

You tell Mr. *Keith*, *It is not good to trust the Sword in a Mad-Man's hand: Have at you Sir with a good Cudgel*; I see you Church-men will be at small game rather than stand out; you gave such good proof of the former part of this Assertion, that the Parliament had pity upon you, and were forced for that reason, as to take the Sword out

of your hands, when as mad Men with it, you defended the Papist your Enemies, and cut off the Dissenters your Friends and your Brethren: well, you will take up the Cudgel, that you will, you are a fighting Company, the Sons of that Mother that was born, as is said, of the French King and other Tyrants, with Teeth in her head, no sooner was the Old Virago a Church, but she was a Persecuting one, she says, Let him be Excommunicated, *ipso facto*, that disowns any of her Orders, nay, for you her dear Children, that preach the Salvation of Heathens, she says, let such be Accurst. How Curls presently? I know not what to say. Which is the worst of the two, the Mother for Cruelty, or the Son for Naughtiness? It puts me in mind of that of the Poet *Virg.*

Crudelis Mater magis, an Puer improbus ille.
Improbus ille Puer, crudelis tu quoq; Mater.

As he answers, so do you.
It was the untoward Son of a cruel Mother.

Though the Church of *England* was never so Reformed as *Geneva*, *France*, *Holland*, & other Reformated Churches yet

yet there is so vast a difference between the Old Church of *England* and the New one, in Doctrine, Discipline and Manners, as between a Man of a Healthy Constitution and sound in his Intellectuals, and a Man grown distempered in his Body, and crazie in his Understanding; or between *Nebuchadnezzar* when sitting on his Throne and glittering in his Glory, and *Nebuchadnezzar* when grazing among beasts in the Field, with his Hair like Birds Feathers, and Nails like Eagles Claws; so they, when they became over Ceremonious and Barbarous Persecutors, my work is with this new (yet not Apostate) Church, and so much with those who abhor these Innovations.

You that so freely call *Greeb* an Apostate, I can call some of you so, if I would so abuse the word. If I ask, What are you? you answer, a Son of my Mother the Church of *England*: Pray Sir, how is it you tell us so often of your Mother, your Mother, and not a word of your Father? Doe you not know who he is? Strange! Christ told the Old Ceremony-mongers, who made

theirs; It is an Illegitimate Breed that talk only of their Mother as if they knew not their Father. But Mr. *Parson* (for you write like such) I remember a question was once propos'd by some great Men of your Coat, Why you were call'd by that Name? but none could tell; I thought, might it not be from *per sersum*, because for one Disorder or another in Doctrine or Life, the People leave you alone: If K. *James* return, I suppose Mr. *Keith* must leave his Meeting-Place, shall I bespeak it for you?

But to be sober, What should induce you and some others, of late years to write so favourably of the Quakers? I knew *G. Fox* their Grand Apostle, he was an Ignorant Man, no doubt was their of his Blasphemies and Dissimulations; the wisest word he said when I heard him was, *I see are the Lords People, as if I buy a Cow, it is my Cow, I paid for it*: yet his followers said of him, *He was the true Prophet, which John said of himself, he was not*: He was naturally such a Blunderbus, that *Croese* confesseth in his History of the Quakers (a

History not impartially done) that he could not express himself in proper words, but as is thought, got one privately to do it for him; after he had call'd on Men to turn to the Light within, he pretends a Call from the Lord, to set up such Meetings to try the Light by, tho' they had pull'd down such before; here orders were made, and things judged of. Some great Quakers knew this to be so abominably contrary to all the declarations of the Light within, they opposed it, as Mr. *Rogers* of *Bristol*, and others. He tells strange stories to prove this *Fox* to be a Notorious Cheat; what a great gainer he was in the World; a shie Man sometimes in the time of Persecution, a perswader of the Rich to make away their Goods at such a time, but advised the poor not to do it, but trust God. A notorious piece of wickedness to keep up their cause, for all would pity the Poor, not the Rich, if goods were strained: He asks him, Where he got his vast Treasures at use? the *Foxonian* Quakers that I know, are hardly Men of common Honesty,

as if *Cum Hereticis nulla fides*: when these men thus fell out about their New Courts, the same Language they gave us before, would they give one another; this *Fox* accepted of Adoration, pretended Revelations from God; but more of him after.

Some Quakers have had pretended Revelations to take away Mens Lives, as the story of *Henry Windar*, lately Reprinted, Two Quakers told him, That *Jesus Christ* had Revealed it to them, that he and his wife had Murthered their own Child, told a Justice of the Peace, that a Spirit should appear in the Court to testify it to the Judge, that they could tell where the Child was Buryed; when all proved false, they were sent to Goal for seeking to take away the lives of this Innocent Man & Woman; if any reproved them, they would say after all, *Fear the Lord*.

But seeing you love the Cudgel, you should play fair, in my apprehension, you should lay it down for the same reason why the Sword is not put in your hand, seeing you are so favourable to Quakers, the re-

reproachers of Ministers, as if hell were broke loose; let me personate one of them in the Language of *G. Fox*, *S. Fisher*, and *W. Pen*, writing against Dr. *Owen*, Mr. *Faldo*, and others.

G. F. *Thou Rober, Witch and Devil*; who hast thus written against one owning the Fundamentals of thy Religion, and in favour of them that have denyed them.

S. F. *Thou fiery Fighter and Green-headed Trumpeter, thou Hedg-hog and Grinning Dog, thou Basterd that tumbled out of the mouth of the Babylonish Baird*. I fear thou hatest *G. Keith* and his Followers for that Loyal Sermon that he Preached and Printed on the Discovery of the intended Assassination, and for the Loyal Address they made to K. *William*; if so, *Thou man of sin, thou Pharisee that art in the Adultery, thou white wall, thou hast conjur'd thy charge by the black Art out of the Bottomless Pit*; Thou writest favourably of *W. Pen*, that said it plainly, when one reprov'd him for making his Servant come bare before him (and thus to Worship him) *I expect it, he is my Servant*: and who

he call'd one to put off his hat for him, when his Conscience would not give him leave to do it himself, when K. *James* was coming into the room where he waited for him (which I am able to prove) Take now some of his Rhetorick, *Thou Gormondizing Priest of* England, *one of the Abominable Trite, thou bane of Reason and beast of the Earth, thou great Incendiary, the best to be spared of Man-kind; thou scoldest and givest hard names for Religion, and throwest stones for Christ, and therefore thou art no Christian, for no such can be; I declare unto thee some dreadful Judgment shall betide thee, as sure as ever it did to* Thomas Hicks (of which more after) Go plead next for *Muggleton*, who said, *God was a Man, and* Moses *put the Cart before the Horse, that God did not know when the Waters were on the Earth, or that Earth was under, how should he till he stamped with his feet and felt it? Thou Mountebank Priest, thou Quack, thou Religious Bone setter, thou Priest, with thy puppet-play Doctrine,* Why callest thou the Innocent an Apostate, and art not true to thy own Religion? and therefore,

S. F. Thou

S. F. *Thou Mole, thou Tinker, thou Lizard thou Bell of no Mettal but the tone of a Kettle, thou Wheel barrow, thou Whirl-pool, thou Whirlegig,* Canst thou write for them who call'd *Charles* the 2d a *Herod*, before he came in, then told him, *how they lov'd him: O thou Fire-brand, Adder and Scorpion, thou Louse, thou Cow-dung, thou Moon-Calf, thou Ragged Torn Tatterdemallin,* My Spirit testifyeth against thee, why strengthnest thou the hands of them that fight with thy Mother the Church of *England? Thou betraying Judas, thou lovest in Phylosophy and Logick, which are of the Devil.* Why pleadest thou for them whose Religion is meer Deism.

And now for a close, a little Cant.

And now My A--, Fe-frind Ab-- in th Uprightness of fa- me min dab do I declare to thee ab- that al- Pass false ab-- &c.

I will now turn from our Author to my Reader,

Think not the better of Quakerism

for

for some dissembling Church-men who ule them sometimes as Tools: In the last persecution they would give the Quakers in Goal, far more Liberty than other Men: great is the Ignorance and many the slanders of this People: I remember *Melchior Adamus* in the life of *Luther*, tells us, how it was reported and published far and near, that *Luther* was dead and buryed, the next night a great noise was heard about the Grave, and the next day it was found the Devil had carried away the body, *Luther* wrote to confute this;

Ego Mart. Luth. adhuc in vivis, non

What stories have the Quakers told of some Ministers? their rude treatment of one another is notorious; I remember about N years since, when Friends fell out at *Bristol*, that one Meeting-place could not well hold them; one said to a Speaker, *Hold thou thy tongue, thou art a Scot*, said another to him, *Hold thou thy tongue, thou art a Sot*: I knew him, it was true, he was so, but truth is not to be spoken at all times; Clergy-men and others, would

would then come to hear some of the sweet words among Friends.

Croese that writes so favourably of the Quakers, confirms the story of *Solomon Eccles*, who when a Psalm was sung in the Church went up into the Pulpit and took out stitching work, &c. thank the severe Laws since the return of *Charles* the 2d. that such mad pranks have not been committed since Prelacy came in, as were in the days of Presbytery. The same Author tells you, *If any were pinched, or received some small hurt, they would magnify it, and would often write and say, such a Friend was left half dead in such a place*: but as he observes, *none of those half dead men dyed.* For their ignorance, some have wondered, how it was possible to talk an hour together, as some have done, at such a broken incoherent rate. Thus one began,

Learning is Babel building; and cunning is every one that hangeth on a Tree, &c.

Those that pretended to the Spirit of Discerning, expos'd themselves beyond measure. It is known here in *London*, who on this sent a Servant to

Goal

Goal as a Thief, when another stole as was after proved, what shall we say to such madness?

And now reader, as in another book against the Quakers, I recommended the *Snake in the Grass*, and Mr. *Penneyman*, a Reformed Quaker, his *Quakers Contradictions*; so I now recommend Mr. *Bug his New Rome*, &c. who was a Quaker twenty Year, a Man of good parts: I shall give an account of some passages in that Book, for the same reason I did the other two, because they are books not very common. Mr. *Bug* hath proved out of their Books, and Preachments, that such things as these have been said & done.

That they knew not whether Moses or Hermes were the author of the five first books in the Bible. He calls God, Angels and Men to record, *That they deny our Christ*, and that according to them *so many Quakers, so many Christs.* The Church they say is *Christ only Body, and the Light in them is the Christ, that the name Christ belongs not to the Body Crucifyed, but to the Light in them; that our imagin'd God beyond the Stars, and*

our

our Carnal Christ is a Lye; that it is dangerous for some to read Scripture or speak of it; that they all call their own Writings the word of God, the Everlasting Testimony, tho' they contemn Scripture. He Prints a Letter which none but Friends were to see, to tell them, *That they must prepare to Battle, Slay Young & Old; their Love must not spare nor have pity on them that* say, Where is the God of the Quakers? *Give them blood to drink*, &c. *Christ Crucified and Risen is all within, and Heaven and Hell too; that they never confess Sin in any one Meeting, nor beg Pardon for the sake of Christ*; That Christ saith, *John* 14. 19. A little while and you see me no more, *Therefore he will not come to Judgment; and his coming in the Clouds, is in the clouds of Ignorance*; (no wonder they boast so much of his coming among them) *That tho' they wrote so often in K. James's Reign in favour of him, not one book have they written in favour of K. William.* May not this be one reason why our Church man takes their part against Mr. *Keith*. I recommend also Mr. *Pennyman's Quaker's Unmaskt*,

where

where he proves, *That none more opposed the Return of the King than they, yet threw all on the Presbyterians to increase their trouble*; Fox *said, None were to own an Earthly King*; *that* Joshua *put many of them in a Cave* (*a fit place for them*) *that* Christopher Love *was acted by a bad Spirit in helping this Earthly King*, yet soon after they told K. *Charles, They were for him, and suffered because they would not fight against him*, when they call'd on others to do it.

They had wrote to *Oliver*, *That he had won* France, Holland, Spain, Germany, *if he had been faithful*; *that their hearts were with him and God owned him*; *that the Malignant Party were Cursed and should have Blood to drink*; *that they declared the Presbyterians Trayters for endeavouring to bring in the King, and when he came in, they said the Presbyterians were Rebels to keep him out, but they Loved and Honoured him, tho but a few Months before, they declared in Print, No Christians but Apostates did own earthly Kings, some named* C Stuart.

All this was the word of the Lord from the Infallible Spirit by Fox, *that call'd himself*

himself the Star in the North, *Prophesied*; *of the door, the Christ who was yesterday to day and for ever*; *by whom, some said, the World was made*; *and wrote*, Glory be to thee *George Fox*, thy kingdom is Everlasting; let me feel thy vertue and power, &c. *He would charge them, in the presence of the Lord, that his Epistles were read in all Meetings of Friends, this is the word of the Lord.*

This George Fox *puts forth a Book containing Two Thousand questions to the Priests, and some were these*, What is a Verb? What is a Participle? What is a Genetive Case?— *He and his followers would cry out*, *Wo to them that keep Coaches, Wear Silk, Drink Wine, or keep waiting men*; but these fits were soon over, *now their Servant must commit the old Idolatry, stand bare before them, and in their Shops.*

The basest Equivocations & Slights, will they use in the world; what I know of this I will not now mention.

George Fox *was not worshiped*, say some, *but Christ in* George Fox, *and that is the Light.* Some have said, *That the Governours in* Pensilvania *fought not*

not as *Quakers* but as *Magistrates*.

I assure thee Reader, I am informed by them that know them well, that many of them expect all the Power in *England* shall come into their hands, and once hoped K. *James* should do the work for them; and I believe it by reading some writings named before.

And because our Libeller strikes directly at Mr. *Keith* as an Apostate, and at his book call'd, *The Exact Narrative*, I shall give a compendious account of that Book: *William Penn* having Excommunicated *George Keith*, he requires him and *G. Whitehead* to appear such a day at *Turners-Hall*, and he would prove their Blasphemies and Contradictions out of their Writings, having gotten leave of the Lord Mayor, who sent the Marshal there to keep the Peace: There was a great concourse of Worthy Men of all Persuasions; *Penn* and *Whitehead* appeared not. Mr. *Keith* then proved, that *G. Whitehead* wrote of Christ, *God hath no Father; God could not have Glory with God, for then there were two Gods*; that they

they denyed Christ the object of Faith (which our Libeller makes an *If* of) the Christ without; that they make Christ neither God nor Man; that his Soul was not Christ; that we are not to Preach Christ Crucified, because that is past, and will not be again; that the now Christ is Wisdome, Meekness, Patience, &c. all within; so they make Jews, and Mahometans, Christians: Mr. Keith declared, They had a set Meeting, where some censured him, for saying Christs Body came out of the Grave, which, said they, never did; that Jesus Christ was not to be prayed to; He urged 1 Cor. 1. 2. To all that call on the Lord Jesus, both theirs and ours, answer was made, Paul was dark and ignorant, like G. Keith, for our parts we know better: When W. Penn said, He had done ill, they told him, he had been but young in the Ministry: that G. Whitehead did Allegorize away Christs Birth; to you a Child is born, was the Light; so Christs Death and Resurrection all within. That W. Penn thus declared against Thomas Hicks, who wrote against the Quakers, detesting their Blasphemies.

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As the Lord liveth, God will make thee an example of his fury, and thou shalt not come down to the Grave in peace, by this shalt thou know not a Lying, but an Infallible Spirit hath spoken to me: when many know Mr. [illegible] in Peace.

In *Barbadoes*, they made persons come forth and say, *I will give up all my concerns, Spiritual and Temporal, to the Spirit of God in Men and Womens Meetings, more than to a particular measure in my self:* It was proved, that *Solomon Eccles* wrote in a Letter (produced at *Turners-Hall*) *That Christs outward Blood shed on the ground, was no more than the blood of another Saint.* Was not *G. Whitehead*'s shift *not to Papist and you*, a notorious vile one.

And now reader, seeing Ignorance, the mothor of Popish and Quakerrish Devotions, is the cause of Heresie among Protestants; let me once again advise to the timely Catechising of Children, that they may not be made a Prey to all that lie in wait to deceive. I have heard from one then present, of a Master of a Ship and his Men, that

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on their knees, mistaking, read the the Epistle to K. James the first before the Bible, instead of the prayer at the end, and being reproved said, *It was a prayer, and was out of the Bible to*, the close is indeed, *Through Jesus Christ our Lord and only Saviour*, but the beginning, *Great and manifold were the blessings most Dread Sovereign, Almighty God, the Father of Mercies, bestowed on us the People of England, in sending your Majesty's Royal Person to rule over us: when on the setting of that occidental Star, Queen Elizabeth of Blessed Memory*, &c. How many take the Creed and the Ten Commandments to be the best Prayers in the World, though they understand them not: One shall tell you, *Pontius Pilate was the Devil, for none but the Devil would put our Saviour to Death*; another shall say *Pontius Pilate was a good man, else the Apostles would never put his name in their Creed.*

I know also a Minister, to whom a young Woman came to be Married, He finding she could say no Prayers, *bid her learn her Prayers, and then come to him*; when Common-Prayer was o-

over, she came before the Desk and said, *Sir! I can say my Prayers now, will you hear me?* He told her, *The People knew not but you could have said them long since, had you not now told them otherwise, but say your Prayers*; she began, *Thou shalt not make to thy self any Graven Image, so it is written in the 20th of Exodus*, and so departed. One asking a poor man, who beg'd an Alms for Christ's sake, *What is Christ? It is*, said the Man, looking up to Heaven, *All this above us*, meaning the Sun and Sky.

Mr. *Bugg*, as before, tells us of the gross ignorance of Quakers Children, which makes them the more Superstitious: I remember *Luther*, in his Table Talk, tells us of 5 Men who came from Confession riding on the way; one said, *I have had to day from my Confessor, for so much money, a precious Relick, one of the Legs of the Ass* Christ *rode on, wrapt up in a piece of Silk; so have I*, said another, and so two men more; said one, *O what a strange Ass was it that had five Legs, for I have one too?*

You that have Children, timely in-

struct them in Religion according to their Capacities when young; Teach them the chief Heads of Religion; if the words of a Catechism be too large, see they understand the sense; they may get the thing that lose the phrases: Two things I observe take with Children, *Poetry* and *Consiseness*, I have therefore turn'd the Lords Prayer into verse, keeping as near as may be to the words, and the Ten Commandments (the substance of them) in one stave in eight lines, which I have often taught some Children, and sung privately and publickly.

Our Father which in Heaven art,
Hallowed be thy Name,
Thy Kingdom come, thy Will be done
On Earth, as Heaven the same;

Give us this day our daily Bread,
Our Trespasses forgive,
As we forgive them that against
Us Trespass, (whilst we live)

Lead us not in Temptation,
From Evil us deliver;
For Kingdom, Power, and Glory's thine,
For Ever and for Ever.

The

The Ten Commandments.

Have thou none but God for me.
Before no Image Pray.
Take not the Name of God in vain.
Keep thou the Sabbath Day.
Honour thy Parents. Do not Kill.
Adultery Decline.
Steal not. Down False Witness bear.
Covet not things not thine.

This doth not hinder, but further the learning the Commandments at large, and helps to understand them when they so do: So Teach them some other verses that may be of use; famous is that of *Herbert* against Lying,

Dare to be True, Nothing can need a Lye;
The Fault that needs it most, grows two thereby.

POST-

POSTSCRIPT.

HAving lately written some Animadversions on the Life of Mr. *Baxter*, I am beyond all measure defamed by some Baxterians of mean Education, and of no parts, tho' civilly treated by others of them; I am charged,

1. *As the occasion of heats in the City*: Was not Mr. *Baxter* so? after him Mr. *Williams*? and now Mr. *Sylvester*? If they say it was *Scandalum acceptum non datum*, I plead it truly. *Quis tulerit Gracchos de Seditione querentes.* Juv.

2. *That 'tis not true, That Mr.* Baxter *in that Book, disowned the Parliaments War*, &c. I have desired a Meeting, my Accusers choosing time and place, to vindicate my charge, but am denyed this, due by the Law of God, Nature and Nations: Doth the Baxterian Law judge a Man before it hear him?

3. *That I have declared Mr.* Baxter *was a Hypocrite*; which I deny, and in my

my *Vindiciæ* disown, only reading *Man* [illegible] I believe he was as much like one, as was possible for a man to be, and be none. It is sufficiently known how I was [illegible] *Salters-Hall* by some who understand not common sense or civility, as is too notorious? Must a Virago help too? So true is that of *Juv.*

Nulla fere causa est, in qua non fœmina fuerit Moverit.

A second Medæa, who as in *Sen. Trag.*

Inhospitalem Caucasum mente indue
Adeste, Adeste sceleris ultrices Deæ.

Many worthy Persons aver, That *Fleetwood* and *Desbrough* were not for, but against the determination at *Wallingford-House*, that Dr. *Owen* never swore to *Richard Cromwell*, he nor his Father requiring no Oath: If so, never were the sacred names of Love and Concord more prophaned than by one man, or his *Stephanus Auesse*. He took Birds and taught them to sing [illegible] and let them into the Air, which made the Lybians adore him: What were some told privately? —— My *Vindiciæ* is approved by men, at least

least equal in parts and piety with the censurers and objecters.

He hath given such a false character of worthy Men, for their parts and temper, as if he had said they were Ethyopians; one cries out, *My Father is abus'd, and all our Family*; another, *My Tutor is so I cannot bear it*; and so censure him higher than I do. It hath been long and often said of Mr. *Baxter*, *That he wrote all that he thought, and Printed all that he wrote.*

You young Candidates for the Ministry, do not make an Idol of Mr. *Baxter*, nor any Man; abhor that scandalous ungodly practice here in *London* (too common among Conformists and Dissenters) of Preaching other Mens Sermons: I tare all Anonymous Letters sent to me, wherein I am treated as Mr. *Johnson* hath been by the Jacobites, and Mr. *Penneyman* and Mr. *Keith* by the Quakers.

Obj. *Why medled I with the Dead?* Dr. *Owen* and others were dead before Mr. *Sylvester* published that scandalous Book; I did it to heal the wounded names and reputation of many dead

& alive. I have served my King against Mr. *Baxters* seditious Doctrine. *I stand*, said *Paul*, at *Cæsars judgment seat*: What he said to the Jews, so I to the *Baxterians*, Have I done no wrong? *Acts* 25. *I appeal to Cæsar*, said he.

Several worthy Divines have made a comparison between *Baxterianism* and *Popery*: I will now one between *Baxterianism* and *Quakerism*: I knew one of the Learnedst Quakers in the World, that Asserted, *He could prove a multitude of their Principles, once condemned by all Ministers, now owned by* Baxter *in his* Methodus Theologiæ.

Baxterianism.	Quakerism.
1. Heathens may be saved, Mahomitans and others if they love God. 2 *Rom.* 14. 15. without knowing Christ or Scripture.	1. *We assert the Universality and Sufficiency of the Divine Light in all Men, Heathens, by which they may be Saved*, 2 Rom. 14, 17. *without the out-ward Word.*

But the word, say we, is gone out of the mouth of Christ, *Mark* 16. 16. *He that believeth not shall be damned*; and

and this cannot be recalled: *How can they believe in him of whom they have never heard? and how can they hear without a Preacher?* The heathen did many things by the light of Nature, without Scripture Revelation, not to Kill, nor commit Adultery; they knew a God but not the True God, nor *Jesus Christ* whom he had sent, *Rom.* 10. 14. *John* 17. 3. His followers, many of them do the same; Mr. *Humphreys* in his *Mediocria*, who at last comes with a nonsensical harangue of Perfection; sillily and foolishly qualifying the Quakers Doctrine; Do the Heathen love the True God, Father, Son and Spirit, whom they Blaspheme'd? As I observe, *Mahomet* in his *Alcoran* doth nothing more; this is almost the whole of one Chapter; *Praised be God Gracious and Merciful* (for so every Chapter begins, 2 or 3 excepted) *God neither begetteth nor is begotten; He hath no Equal nor Companion*; this made an Orthodox Conformist in a Latin Tract against *Baxter*, newly Printed, to call him the *Fifth Evangelist*, *Matthew*, *Mark*, *Luke* and *John* assert, no Salvation without

believing in Christ; but Mr. *Baxter* (that Holy Evangelist) asserts the contrary; that was accounted Heresie in the Quakers, at their first appearing, that is now call'd Sound Charitable Doctrine in *Baxter*.

Baxterianism.	Quakerism.
2. Man is not only declaratively Justified, but constitutively so, by Inherent Righteousness and good works; and Faith is put by a Synecdoche, or all Graces, &c. f	2. *By Faith, is meant all Duty, Obedience to the Lord, and by this Man is Justified, and* Barclay *mentions* Baxter *with respect for his Doctrine in this point, and calls him a* Famous Preacher, *Apol.*

Here the Papist, Socinians, Quakers and right Baxterians be agreed; then *Paul* need not put Faith in opposition to works, *Rom* 3. 27. That which condemns cannot justify; this the Lawdoth.

Baxterianism.	Quakerism.
3. That *Adam* was no representative of ours if he had stood, we all had been put on a Personal Tryal for life neither is his act imputed to us as ours, &c	3. *It is blasphemy to say, any one should be condemned for the sin of another, or of* Adam: The Children shall not bear the Iniquity of the Father.

The

The Baxterians to avoid Imputation of Christs Righteousness in a proper sense generally are forced thus to assert with the Quakers; some of them have to me confest, *Here they were pinch't*. who could imagine this should be a possible Error that reads *Rom.* 5. 18. *By the offence of One, Judgment came upon all men to Condemnation* (not pollution only) now how Judgment should come on all men to Condemnation for *Adam's* disobedience, if he were not their Representative, or Legal Head, who can answer? the consequence of the *Truth* is clear; then had Justification, or a *Right* to Life (call it what they please) past upon all men by the Obedience of that one Man, if he had stood: Oh what old and new Heresies lie in the bowels of that abominable thing call'd Baxterianism.

Baxterianism.	Quakerism.
4. Changing of Principles to please Governours, *Baxter* was for Resistance in the time of the War, for Non-Resistance in the Reign of *Charles* the Second.	4. Fox, Burrough and G. Bishop *did the same as I have mentioned in my Book intituled*, William Pen *and the Quakers either Impostors or Apostates as they please, proved from their avowed Principles, and contrary practices.*

Non-Resistance is such Turkish Unchristian Doctrine, it is to be abhorr'd by Men as Men; this Nation was almost undone by it in the Three Last Reigns, and could not recover it self but by the contrary Doctrine and Practice too.

Baxterianism.	Quakerism.
5. Boasting of their feigned Attainments, *Baxter*, if you will take his word for it was above most Men in Grace, often tells of his good works seldom of his	5. *It was the common talk of the Quakers how Holy they were*, &c.

Sect

But hath not Christ made this one of the worst outward signs of inward Unsoundness, thus to do. *Mat.* 6. 1, 2, 3. &c.

Baxterianism.	Quakerism.
7. Pride under a colour of Humility, and false speaking, under a pretence of Zeal.	7. *The Quakers plain Dress, could not hide their proud Hearts, Lye they will prodigiously for the Cause, as I have proved in another Book.*

I have heard Men of Great worth say, they never came nigh so proud a Man as *Baxter*, who were against his Party, and proved it by Stories, not fit to be named; to hear a young Baxterian say of another Baxterian young Man of good Parts, I confess, yet not great. *He is the greatest Man in Europe of his Age*, &c. What was it but pride in *Baxter*, to tell us the place of his Nativity in such circumstances, *How many* miles from such a place, and such a place. Did he think as one said, *The World would in time go in Pilgrimage there*? I still with the Superstitious Papists of old, as soon visit St. *Thomas*

mas a *Beckets* Tomb ——— For false speaking, some Great Men profess they seldom heard the like in Men professing Godliness, I could be large here, but will not.

Who could have imagined so Wise and Good a Man as Dr. *Bates*, should so mistake, as to imagine Mr. *Baxter* to be a Man *who had a High Opinion of others, and a mean one of himself.* B. Funeral Sermon, when nothing was more evident then the contrary. May this one false step this famous Man hath made, be a humbling providence to him, who shall believe the Writers of the Lives of their Friends, when such Fables are told for Stories. I wish his Repentance, as he doth mine. *Baxters* Flexibility to him, brought him under this foul mistake.

Who shall Regard what they say, who tell me to my Face, *That I change the Baxterians in my Book to be Jacobites*, &c. when the quite contrary is asserted.

Though *Baxter* in the pride of his Heart, would needs write Latin for to increase his Fame beyond Sea,

he

he miſt his End, if fame be true, what Scandal to the *Engliſh* Nation was, and is, and will be that Book, not only of poor, but falſe Latin, notwithſtanding *one Mans* Tale of a *Iron and Golden Key*, &c. Be aſhamed you young Men of your New Maſter. The followers of *Calvin* or *Arminius*, followed compleat Scholars; but you of an incompleat and very defective one.

Baxterianiſm.	Quakeriſm.
7. Scolding by Scripture, and pretending Love and Peace, when the greateſt breakers of it. See his reply to Mr. *Bagſhaw*, &c.	7. *The Quakers are ſo notorious for this Dog Serpent, &c. to the veil of Men, I need not ſay much of this.*

How Mr. *Baxter* dealt with Dr. *Owen* and others, I have conſidered in another Book; he was about to Print a Letter againſt Mr. *How*, his once boſome Friend, to prove him to be a *Deſigning Politician, that made Religion to truckle to his intereſt*; but ſome with difficulty prevented it.

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He hath not one word in his Libel to qualifie the hard Character given of Dr. *Owen*, as to say, *He hoped he was a good Man*: which if he had, it had been but folly added to iniquity. For if he had been half so bad as he described him, it were impossible he could be a good Man.

I am Accosted by Quakers and Baxterians; and which are the rudest I know not. I abuse not the Basterians; You shall have some of their words to me in Discourse, and in some nameless Letters.

You ignorant Fool, in whose Writings and Discourse is little Sence, you have Defamed Holy Mr. Baxter. *He asserted not* Non Resistance, *Condemns not the Parliaments War*, &c. *You are fitter for Bedlam than a Pulpit. You deserve to be sent to Newgate, to be put in the Pillory, and your Ears rapt off. You come with your poysonous Doctrine; Repent. Mr.* Baxter *was a Great Man, and a Casuist for the Devil, none could stand before him. We dare not to see your Sh-face, you are a Defamer and Slanderer. You Lye. No such things are in Mr.* Baxters *Book,*

Re-

Remember in Neceſſariis unitas in non neceſſariis libertas & in *utrinq;* Charitas. *This is a good Latin, Though you lat. h. it.*

Sirs, I care not to Repeat worſe ſtuff of the Woman before mentioned, who hath neither the Forehead nor Tongue of an Honeſt Woman, though it is hoped ſhe hath the Body of one. I profeſs I feel none of theſe things. Am not Diſturbed one hour Day nor Night about them. Can put all *under my Thumb*, knowing you are more the Objects of Piety then Anger, on more accounts then one: Many have obſerv'd, *If any Good-natur'd Perſons turn Baxterians, their Tempers are immediately leavned and ſowre.*

If I meet with Men of no Senſe, I expect ſome Civility: If with Men of no Civility, I expect ſome Senſe; but the want of both is intolerable. A Baxterian Ignoramus is *an Eagle-Fy'd Owl*. Here is ſuch an ignorant company of young Divines, I am aſhamed to write what I know.

I would not be miſtaken, I know ſome Baxterians, Men of Learning and

Piety,

Piety, and Modesty. I hope it is no harm to wish the number were greater.

If any think I have been too sharp in my *Vindiciæ*, I will not deny it; for I am no boasting Baxterian; but I beseech such to consider, whether I have cited him aright, &c. If I am Sharp, I write Sharp Truths against a Writer of Sharper Falshoods.

Reader, I here present thee in the close of all, with some *Verses*, made upon Mr. *Baxter*, by the Orthodox Conformist before mentioned.

O Infidelium Cohors! Vos Plaudite.
Apporto vobis Nuncium gratissimum;
Evangelista Quintus jam tandem extitit,
Longe Benignior vel Reliquis Quatuor:
Viam Salutis alteram quam piam
Ostentat, et Vitam sine Vita pollicem.
Quid Stas cum Clavibus Petre? Illicet, Illecet.
Baxterus *Alias invenit viper Novas,*
Potentiores multo (fallor in) Tuis:
Tu Christianis tantum Cælos apperis,
At ille Gentibus: Fidei Tu duodecim
Articulos, ille primum Solum postulat;
Et Urbis Solymæ portam apertam repperit,
In usus mutatam longe contrarios,
Cui Custos audit, Nempe Stercoriariam.
Quod si (quod numen vertat) nunc Anima mea
Sit Cum Philosophis; Christianissime Valeas.
Paganus, Christianus, haud multum interest.
O quam Theologo dignus telam texerit! &c.

FINIS.